



# THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1910.)

A "CATHOLIC CONSPIRACY"

WHY NOT A ROMAN CATHOLIC  
PRESIDENT?—VI

POPE PIUS SHOWS NEED FOR OUR  
WORK

MR. SCHROEDER'S BOOK

This number should be of special interest to Roman  
Catholics. Please send it to one.

JUNE, 1928

Room 527, 156 Fifth Avenue,  
New York City.

JUL 6 1928

# THE CONVERTED CATHOLIC

Editor: Mr. T. C. MARSHALL

An International Magazine

Published Monthly by Christ's Mission

Room 527, 156 Fifth Avenue, New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,  
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,  
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome*).

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# THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32

Volume XLV

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No. 6

All persons living in the United States, Canada, Cuba and Mexico who subscribe during 1928 will receive the Magazine for one year at the special rate of **ONE DOLLAR**. All sending us two or more new subscriptions are entitled to the premiums noted elsewhere.

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### Mexican Priest Obeys Law

An Associated Press dispatch to a Newark paper, April 19, said that a priest, Vicente Linan, had complied with the law, and had resumed religious services. Curiously enough, it was added that "bloodshed was feared," and that some people were trying to prevent the services from being held.

### Italian Gospel Distributors

Several of the Italian members of the First Italian Church, Philadelphia, carry Gospels in their handbags or pockets, and as they visit their neighbors, friends and relatives, they ask them if they would not like to read the story of Jesus' life. Twenty-two of the group are thus carrying the Word and leading others to the Master.

### National Polish Catholic Church Conference

In April a conference of the Provincial Synod of the Polish National

Catholic churches of America was held at St. Stanislaus Cathedral, South Scranton, Pa. It was attended by forty priests of the northern district, and hundreds of laymen. Rt. Rev. Bishop Francis Hodur presided. Rev. James Z. Jasinski, pastor Holy Mother of Rosary Church, Buffalo, was elected Auxiliary Bishop.

### Writing from Experience

In a letter from California, dated April 20, 1928, the writer said: "I want to subscribe for THE CONVERTED CATHOLIC for the present year. I have been a missionary to Ecuador for a number of years, and know something of your work. I was a subscriber during the last years of Father O'Connor's time, and always appreciated the Magazine. We know what it means to take issue against Rome and try to carry the pure, simple Gospel into her territory. They tried to "mob" us out of Ipialeo, Col., for starting a Catholic school there. I was forty-eight hours in jail in the

same place for not taking off my hat when a procession with the Host passed us a block away! But we found the grace of God sufficient, and had the joy of seeing a number of converts, and of baptizing eighteen of the firstfruits in that very fanatical section."

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### The Bible for Filipinos

During the 200 years under Spanish rule the Philippine Islands did not receive the Bible in one Philippine tongue. The American Bible Society put the Scriptures into eight chief languages of the islands in the first two decades after the islands became the wards of the United States. Other translations have followed. Revision in some of the dialects will be done this year.

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### A French Protestant Hospital

In Digne, Basses-Alpes, France, Mr. and Mrs. Henri Contesse have recently erected a large part of the building for a hospital, but have had to cease work on account of lack of funds. Mr. and Mrs. Contesse have taken several sick people into their home, and are doing their best for them. Donations for this excellent enterprise will be duly forwarded if sent to this Office.

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### "The Protestant Advocate"

This is the organ of the Scottish Protestant League—published monthly in Edinburgh. The editor of the paper and the founder of the League is Mr. Alexander Ratcliffe. The

April issue contains an account of protests made when a Congregational minister in Glasgow actually invited a priest of Rome to give a lecture in his church; also of a lecture given at Dundee by Mr. Ratcliffe: "The Life of a Carmelite Nun." A well-written propagandist for an excellent, vigorous and aggressive association in a country where the work of such a League is sorely needed.

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### Pope Pius X on Clergy and Laity

On page 90 of "The Catholic Mind," March 8, 1906, Pope Pius X very plainly sets forth the relative positions of pastors and laymen. Pope Pius says: "The Scripture teaches us, and the tradition of the Fathers confirms the teaching, that the Church is the mystical body of Christ, ruled by *Pastors* and *Doctors* (Ephes. 4: 11 sqq)—a society of men containing within its fold chiefs who have full and perfect powers for ruling, teaching and judging (Matt. 28: 18-20; 16: 18, 19; 18: 17; Tit. 2: 15; 2 Cor. 10: 6; 13: 10, etc.). It follows that the Church is essentially an *unequal* society—that is, a society comprising two categories of persons—the pastor and the flock—those who occupy a rank in the different degrees of the hierarchy and the multitude of the faithful. So distinct are these categories that with the pastoral body only rests the necessary right and authority for promoting the end of that society and directing all its members towards its end; the one duty of the multitude is to allow themselves to be led, and, like a docile flock, to follow the pastors."

### CHRIST'S MISSION SERVICES

On Sunday, April 22, the Rev. C. A. McCague, pastor Bethany Congregational Church on Tenth Avenue and 36th Street, gave a lucid and instructive address on "The Attitude of the Roman Catholic Church with Regard to Sin." After describing the practise of the so-called "confession" before the congregation on the part of an offending member, and the prescription of "satisfaction" on the part of the local "ekklesia," he showed how the priest gradually usurped the powers exercised by the particular body of believers, both in respect of the confession of a wrongdoer, and also as to the satisfaction required by the circumstances of the case. He then traced the rise of the doctrine of the "treasury of grace," and the way in which the priestly claim to power to make the excess of piety and good works of our Lord and of holy men and women who lived in past ages available as offsetting the sins of present offenders, and the theory of penance in conjunction with auricular confession. He also set forth the growth of the importance of good works, and also of Purgatory in the theological scheme of the Church, and the abuses flowing therefrom. Then came a reference to the sale of Indulgences by Tetzel during the pontificate of Pope Leo X; the protest by Martin Luther, and the fact that no fewer than six of the Ninety-five Theses nailed up on the door of the Castle church of Wittenberg dealt with Indulgences and the power of the Pope to issue them.

The agitation created by the widespread distribution of these Theses throughout Europe naturally caused a great decline in the financial receipts of the Vatican, which were at that time greater than the revenues of any crowned head on the continent of Europe.

There is conflict of opinion within the Church as to whether an Indulgence gives remission for the guilt of sin, or only from certain penalties which follow the sinful deed, but the general modern view is that Indulgences relate only to temporal punishment, including the pains of Purgatory.

The Protestant doctrine of the forgiveness of sins starts from profound consciousness of sin as guilt—as distinguished from the Roman idea expressed in the Tridentine theory that sin is not guilt, but merely a spiritual disease or pollution, for which only palliation can be obtained, as distinguished from the salvation of the soul, in the evangelical sense of the word.

One way in which the doctrine works out is to create a feeling of spiritual security when certain payments have been made. A friend of mine was sitting in a restaurant with a Roman Catholic man, who said: "I don't have to worry about my sins as you Protestants do. My Church attends to them for me." Seeing two nuns sitting at a table a little way off, he took one or two bills out of his pocket, went over to the nuns' table, gave them the bills, and asked them to pray for him. Then he re-

turned to my friend, and said: "That's all right! Those ladies will attend to my sins for me!"

One weakness of the confessional is that in many instances people deceive both themselves and the priest by means of mental reservations when they are making confessions. This practise seems to develop in them a habit of deception by indirection, of which even they themselves seem to be unconscious. A manufacturer once told me that he never took a Roman Catholic into his employ for the one reason that he felt he could never be sure that they were telling the real or the whole truth about matters concerning his business.

Of course, when a Protestant confesses his sins to God he makes no mental reservations, because he has been taught that God sees and knows all things, and he therefore feels that the precise nature of his confession is clear to the Almighty.

The Protestant method of confession brings a sense of forgiveness by God direct from Him, and quite free from any taint of money or of any human intermediary. Also the forgiveness is complete, as is the salvation of God, of which it forms a part.

On April 29 the Rev. Mr. Cherubini, of the John Hall Memorial Chapel, gave a very lucid explanation of the doctrine of Indulgences taught by the Roman Church, fully explaining the theological basis of this feature of its cult.

On Sunday, May 6, Miss Margaret Griffith, a missionary who has spent several years in Poland, laboring

among Roman and Greek Catholics and Jews, gave a graphic description of conditions in that country, both economic and religious. Parts of her address were extremely pathetic, but the description of some of the incidents in which she had taken part were calculated to increase the faith and hope of those who have at heart the evangelization of the Catholic peoples. Perhaps the most touching descriptions dealt with her work among peasants in a country district, where she lived for some time with a large family in a small house, and told the story of the Cross to many people living in dire poverty, who were eager to learn the way of salvation from her lips. She told of the successful work of several converted priests of Rome, and of the great results that followed the conversion of a nun, to whom she translated into German, chapters in the New Testament from an English Bible. We greatly regret that space limitations preclude any attempt to give these stories in anything like fullness.

May 13 the Rev. A. F. Trice spoke on "Armageddon: a New Interpretation." A most interesting discourse, with many thoughts presented that were probably new to most of his hearers. He told two graphic stories of the power of the Gospel in the conversion of Roman Catholics—one of a lady on her deathbed, and another of a dying war veteran. In his third story—that of a patient in a hospital—upon whom the doctors could not operate on account of the weak



condition of his heart, he told how the man felt much alarm at the prospect of death, especially as a priest—who had just left—had done him “no good.” Mr. Trice pointed him away from the Virgin Mary and the saints to Christ Himself, and he left the man happy in the knowledge of the forgiveness of his sins. About four hours later he received word from the hospital that he would be able to stand the operation because of the change in his mental condition. The operation took place, and the man made a good recovery.

Mr. James Tutty, on May 20, gave an excellent address on “The Invocation of Saints,” and on the 27th Mr. J. P. Simmons, who has passed through the experience of atheism, so common among Roman Catholics who have suffered from the spiritual bankruptcy of the Church, gave an interesting account of “Why I left the Roman Catholic Church.” Dr. Parker, President of the Board of Trustees, closed with a brief inspiring address looking to the future of the work.

#### A “Ne Temere” Case

During the early part of 1928 a minister in New York said to the Editor: When I was a pastor at —, N. J., one of the girls belonging to my church went to a military establishment (it was during the war) some distance away. She did stenography or some such work. There she attracted the attention of a Catholic soldier, who proposed marriage to her. She replied that she could

not accept him because she was a Protestant. He countered by declaring himself willing to become a member of our church. Accordingly he began to read the Bible, attended our services, and he ultimately became one of our members. I married them, and for two or three years they both were among our most regular attendants. Then he lost his job as a plumber, and as he could not get work in the union in New York without residing there, he went to board with a Roman Catholic aunt in this city, going home to his wife and baby in New Jersey over the week-ends. This aunt told him that his marriage was no marriage, and that the child was illegitimate, and at last he abandoned both. Later the wife obtained a legal separation. Thus was a happy home broken up, and misery caused to two persons who had complied with the law of the State. Yet the priests of this Church are continually asserting that it is a guardian of the sacredness of the home.

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New York State.—“Please find check enclosed for two dollars, for which extend my subscription as far as may be beyond the date indicated, and oblige.”

Indiana.—“I am sending you \$2 to help you in your Mission. May God help you to pull many souls out of purgatorial fire before they get in the Pope’s fire on the other side.”

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“What Price Tolerance?” By Paul M. Winter. 350 pp., 36 illustrations, 18 chapters. Price \$3. All-American Book, Lecture and Research Bureau, P. O. Box 692, Hewlett, L. I., N. Y.

## THE EDUCATION BILL "CATHOLIC CONSPIRACY"

There have been many conspiracies in the history of the world, and in the history of the Roman Church. Perhaps two of the most noteworthy of these last were connected with the Massacre of St. Bartholomew (1572), and the Gunpowder Plot (1605). In the former tens of thousands of persons perished, and the latter—which failed—was intended to destroy King James I of England and VI of Scotland, together with all the members of the Houses of Lords and Commons, at the assembling of Parliament.

In "The Christian Advocate" (New York), Feb. 9, Dr. H. E. Woolever, Editor "The National Methodist Press," Washington, in an article about the activities of the National Catholic Welfare Council against the Education Bill, creating a Federal Department of Education with a Secretary of Education in the President's Cabinet, showed how the bill had been held up in Congress for ten years by the Vatican agents.

In his article he said: "Millions of our citizens are asking why the Education Bill, which has been urged for fifty years, and which President Coolidge recommended in his recent message, is not passed. You have the answer in the above situation as found in Congress. In the development of circumstances like these are involved leaders of the House and the Committee on Committees of that body who are, wittingly or unwittingly, used by the Roman Catholic

hierarchy to pack a committee against a bill which the people want. This situation will not be changed until the citizens of this land arise and demand that a New World democracy shall not be thwarted by an Old World religio-political machine which has opposed democracy and public education wherever it has been able to control political matters. And he also said that *"opposition to the Education Bill has become a fetish of the Roman Catholics; and with political cleverness, unity and everlasting persistence, they have the rest of the citizens by the throat, governmentally speaking, while many groveling politicians realize these facts but fear to declare the truth."*

In the issue of Feb. 18 an editorial in "The Catholic News" (New York) said: "The Christian Advocate' readers must all believe from these assertions of Mr. Woolever that only the power of Rome prevents the passage of the Bill creating a Federal Department of Education." In "The Christian Advocate" for March 8 Dr. Woolever made a detailed reply and proved conclusively the existence of the conspiracy and its success, so far, by the words of high ecclesiastics. He said: "From the report made on September 21, 1921, by the Executive Department of the National Catholic Welfare Council, which works 'at the request of our Holy Father' (p. 6, par. 4), there is taken this statement: 'Perhaps the heaviest obligation resting upon the Executive Department



during the past year was the mandate issued by you as the National Catholic Welfare Council that the Smith-Towner Bill should be opposed and defeated. It has been defeated. Nor will any similar measure pass the present Congress. *But in order to defeat it the Executive Department had to call to its aid every other department of the Council. . . .* (p. 4, par. 2). This is signed by Edward J. Hanna, Archbishop of San Francisco.

Also: "Turn to the report of the Department of Lay Organizations, page 43, par. 3, and read:

*"The Smith-Towner Bill would have passed in the last Congress had it not been for the opposition directed against it by the National Catholic Welfare Council."* This is signed by the chairman, Joseph Schrembs. He is now bishop of Cleveland, Ohio."

Dr. Woolever then quotes from the report made by Archbishop Dowling, of St. Paul, Minn., as to the blocking, in the next Congress, of the Sterling-Towner Bill: "The Department has been very active in its opposition to the Sterling-Towner Bill. Numerous conferences have been held, and opposition to this measure has been organized, especially among non-Catholic educators. *It is due principally to the efforts of this Department, working in conjunction with the Department of Laws and Legislation, that the Sterling-Towner Bill has been held in committee up to the present time.*"

In reply to the Catholic Editor's inquiry as to "what Mr. Woolever is to say to his denial of any 'Catholic

conspiracy,'" the Methodist Editor says: "I am going to ask you to publish in the same editorial space this letter, with the following charge: 'A Roman Catholic group has wilfully conspired to defeat the functioning of our democratic Government by deceiving the citizens.' Here is the proof.

"In order to block the reporting out of committee of the Education Bill, the executive secretary of the hierarchy organization here in Washington sent out a letter to 19,000 priests and other accredited agents of the Roman Catholic Church in this country. Here is quoted from two of the ten paragraphs which constitute that letter:

*"We are communicating with our 5,000 societies of Catholic men to urge . . . that they . . . wire their congressmen and . . . have non-Catholic friends also . . . wire protests (against the public school bill) to their political representatives in Washington. . . . We earnestly request that you bring our statement to the attention of influential persons, especially non-Catholics, that they . . . send protests to their congressmen. . . . Such protests should be based on the danger which the . . . bill involves for public education . . . the heavy unwarranted increase . . . in public taxes . . . No reference should be made to the danger which it holds for our Catholic schools or for any other specific religious purposes."*

"Do you not admit that such an effort is a conspiracy to deceive honest, influential non-Catholic citizens into being used to mislead their Fed-

eral representatives into legislation based upon falsehoods? Are not men, whether Romanists or Protestants,

who use such tactics conspirators against their Government, and base deceivers of their fellow men?"

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### THE "ARCHBISHOPRIC OF NEW YORK"

A copy of the bill incorporating this body lies before us. It became a law March 7, 1928.

The third section reads thus: "The corporation hereby formed shall have power to take and hold, by bequest, devise, gift, purchase or lease, either absolutely or in trust for any of its purposes, any property, real or personal, without limitation as to amount or value, except such as are now or may be hereafter prescribed by law; to sell, mortgage, lease or otherwise convey or transfer such property, and to invest and reinvest any principal and income, and to deal with, use, apply and expend any property and the income derived therefrom in such manner as in the judgment of its trustees will best promote its objects. It shall have all

the power and be subject to all the restrictions which now pertain by law to membership corporations created by special act, so far as the same are applicable thereto and are not inconsistent with the provisions of this act. *Said corporation shall have and possess all the exemptions from taxation conferred by the law upon a corporation organized exclusively for the moral or mental improvement of men or women, or for religious, educational, charitable or benevolent purposes, or for two or more such purposes.* Said corporation shall not sell, mortgage or lease any of its real property unless such sale, mortgage or lease is approved by the archbishop of the archdiocese of New York, or in case of his absence or inability to act, by the vicar-general or administrator of such archdiocese (*italics ours*)."

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"Precarious is the position of the New York newspaperman who ventures any criticism of the Catholic Church. There is not a single New York editor who does not live in mortal terror of the power of this group. It is not a case of numbers, but of organization. Of course if anybody dared nothing in the world would happen. If the Church can bluff its way into a preferred position the fault lies not with the Catholics, but with the editors."—Heywood Broun, in "The Nation," May 9, 1928.

"We deny, of course, as Catholics, the right of the civil government to educate, for education is a function of the spiritual society, as much so as preaching or the administration of its sacraments, but we do not deny to the State the right to establish and maintain schools. . . . It may found and endow schools and pay the teachers, but it cannot dictate or interfere with the education or discipline of the schools."—"The Catholic School System in the United States," published by J. A. Burns, 1912.

## THE POPE AND THE PRESIDENCY

The high priests of Rome believe in the efficacy of publicity—for themselves and their propaganda to bring this nation under the control of the Vatican. But they strongly object to anyone else having an opportunity in a newspaper or magazine to state facts about their cult that they do not wish the general public to know. This objection to the American people having an opportunity to know anything about the Church except what they choose to tell is shown by the fact that the issue of "Ameria" for Feb. 11 contained a detailed plan by which the priests and the members of local churches could set themselves to work to destroy the business of any journal that published anything of which any local priest might disapprove.

The March issue of "Current History" (the monthly magazine published by the New York "Times") contained an article by Rev. Charles Hillman Fountain, of Plainfield, N. J., in which he plainly set forth the fundamental antagonism between the teachings of Pope Leo XIII and Pius X and those of American democracy. It was written along the same plane of thought as the Letter of Mr. Charles C. Marshall to Governor Smith in "The Atlantic Monthly" last Spring, but in a more popular phraseology, and there are more citations from the Encyclicals of the Pontiffs named and other Catholic authorities. In accordance with usual practise in such cases, a proof of Mr. Fountain's article was

sent to Rev. John A. Ryan, D. D., Director of Social Action, National Catholic Welfare Conference, Washington, with the suggestion that a Reply would be published if he would write one; and Dr. Ryan complied. In view of the plainness with which certain political doctrines are set forth in the Encyclical "Pascendi Gregis" of Pius X, the Syllabus of Errors of Pius IX and several of the Encyclicals of Leo XIII (especially "Immortale Dei") the task of reconciling these with the principles of American democracy places any writer in a similar position to that of the alleged negro preacher who told his congregation that he was about to "unscrew the inscrutable and explain the inexplicable."

Dr. Ryan boldly essayed to do this, doubtless from a sense of duty, but the result of his effort is not likely to produce any serious effect on the minds of readers outside his own Church. An open Letter to Dr. Ryan appeared last month. Like other similar efforts that have appeared before, stress is laid upon what "Catholics believe" rather than what the Popes teach; on "infallibility," the correctness of "interpretations," and other matters having only slight connection with the real matter at issue. Perhaps he has done about as well as any other priest could have done, but he would have made a better showing if he had shown less irritation. It is not difficult to suppose, however, that these high priests are so accus-

tomed to being obeyed without question that the very fact of a mere Baptist preacher writing anything so difficult of successful attack created a mental attitude that seriously lowered the quality of his "defence" of the Vatican pronouncements.

Mr. Fountain's article was a carefully prepared series of statements in detail of those features of "democracy" strongly condemned by various Popes, most of his citations being taken from "Pascendi Gregis" of Pius X, and all documented, but others were from the "Catholic Encyclopedia," "Dogmatic Canons and Decrees," and the "Manual of Christian Doctrine."

Besides the articles by Mr. Fountain and Dr. Ryan there were shorter comments by Professor Dickinson, of Princeton University; Mr. W. W. Rockwell, Librarian, Union Theological Seminary, New York; Professor Frederick W. Loetscher, Princeton University; Fred B. Smith, chairman World Alliance for International Friendship Through the Churches, "An Eminent Protestant Theologian," and Mr. Michael Williams, editor of "The Commonweal." Following these came the "official" translation of the Pope's last Encyclical "Mortalium animos."

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### KIND WORDS

Venezuela, S. A. — "Kindly pardon arrears in my subscription remittance, and apply the enclosed \$3 to pay for same, extending the subscription as far as remittance will permit."

### RE-DISCOVERING CHRIST

The substance of an address at  
Christ's Mission by Rev. H.  
F. Blanchot, New York

"Call no man father: One is your Father in Heaven and all ye are brethren."

The great truth of which I speak today is that of the nearness of Christ, His perpetual presence with us, and His abiding influence on the life of every true Christian. We are told that this age is materialistic; that it has lost its ideals; that its questions are frivolous and its aims shallow; and that it has lost the old, strong grasp on things eternal. All things are being questioned and disputed. There is, of course, no saving grace merely in old reverence by which anything can justify its continued existence. The mere fact that it has stood for centuries is not, in itself, any reason for its standing another day.

I am rather glad that I live in a questioning age, when men no longer reverence the crown of the King or the mitre of the Bishop, unless below them are the qualities that go to make up the kingliness of the King and the fatherhood of the Bishop. I am glad that symbols of things count for so little, and the things themselves for so much.

This is the tone of the age. It does not seem to me frivolous, but rather earnest, real and genuine. And to those who complain that the faith of some is shaken, I reply that there are some things that ought to be shaken—out of existence. I believe this age to be the most serious and sadly ear-

nest age the world has ever seen—one of earnest, weary thought, burdened care and restless pain. Men cannot be deceived with words and formulas, they want a faith with a foundation.

The great characteristic of this age is its insistence on truth, and by its studies in church history, every available manuscript of Scripture, in tradition in the growth and development of all other religions, it has been rediscovering Christ. We are beginning to know Him as He has not been known for centuries; to know the real Christ, who said that all men were brethren, and that distinctions between rich and poor, high and low, cultured and ignorant: between Hebrew and Greek, Jew and pagan; differences of condition, race, ritual and creed were of small consequence. But He told His hearers that to be useful was to be great; to be self-denying was to be happy, and that the way to overcome evil was by love.

Moses had told the Jew to love his Jewish neighbor as himself. Christ told him that the apostate and heretical Samaritan was his neighbor. Moses said that God was too holy to clear the guilty. Jesus said that God was love, and that He would cure the transgressor of His laws. Christ came a Physician to cure the sin-sick. Forgiveness of sin, deliverance from sin, was His mission, and He told men sin was the most important thing that separated the soul from God, and that the more the soul needed God the more ready God was to give the help of His companionship.

This gracious and manifold minis-

try of Christ to the soul of man is the greatest fact in history. For it is neither a theory nor a "faith," but a fact that He is with us both as an influence and a Presence performing redeeming work among men.

The Christian Church during the centuries has become entangled in many things that do not belong to it, and at times these make it hard to see its divine simplicity. But the real heart of Christianity is Christ, and its life is in Him.

Much has been said recently about Christian "unity," but I see no probability of its ever being brought about. Christ formulated no creed, but He did teach the willing and good-natured cooperation of all men with their neighbors. To believe in the Gospel of Love is to make others believe. To make Christ known and worshipped and loved on earth must be the spirit and test of membership in the true Christian Church.

There will never be mutual understanding in religion until we begin to love a little more those who differ from us, and we feel good will for all.

Let Christ be our Leader, our Teacher, our Saviour. He is the Way, the Truth and the Life; and our own hearts tell us that by as much as we trust and obey Him, by so much more do we learn the value of our days. If we are conscious of an abiding impulse to be Christ-like in thought, disposition and life, our aim must be to make Him known to others by our words, deeds and lives, thus spreading the knowledge and power of the Gospel of Christ.

## WHY NOT A ROMAN CATHOLIC PRESIDENT?—VI

## What We May Expect Under a Catholic President

At present writing the prospect is that the Rum-Rome-Nullification Governor of New York will be nominated by the Democratic convention at Houston, the followers of Jefferson and Jackson thus becoming an up-to-date edition of the party described by Rev. Samuel Burchard as that of "Rum, Romanism and Rebellion."

Should Governor Smith be elected President we may reasonably expect the following things to happen:

1. Automatically it will become government of the people by the priest for the Pope.
2. Automatically, every Federal office holder will feel that his tenure of office—his "job"—depends on his keeping on good terms with the local priest—and, indeed, all Catholics.
3. Many non-Catholics who have no religious convictions will soon conclude that the best way to promotion lies through the Roman Church. To become a member will be all the easier in that no average man need change his way of life in any way. Things that would bar from membership in evangelical churches are merely matters of penance in the Church of Rome, and as long as the "convert" does what the priest tells him he has no need to "worry about his sins, like you Protestants," as a Catholic man said not long ago to a Protestant.
4. The vote will be taken by many thoughtful people to mean that as we

have found the "free institutions" inaugurated by Washington and Jefferson a failure, we have handed the control of the Federal Government to an alien theocratic autocracy; and this in face of the fact that the last two Encyclicals of Pope Pius XI are as bigoted and intolerant in religious matters, and as bold in claiming political "independence" of all Governments as any official writings of any Pope since, and inclusive of Pope Innocent III: as also that the said "free institutions" have all been condemned by Pope Leo XIII, and most of them by Pope Pius IX.

5. That during the four years' tenure of office the Federal office holders and Rum-Rome politicians will have every State well Tammanyised; and that to recover ground thus lost will require years of sacrificial effort by Protestants.

6. We may expect the whole Federal legal arm to do its best to nullify the Eighteenth Amendment—by various means, according to circumstances.

7. We may expect the Post Office Department to hamper the circulation of literature disapproved by the priests of Rome.

8. We may expect letting down the bars of the immigration laws so as to swell the ranks of alien Papalist voters.

9. We may expect the present Papal control of the press to be increased.

10. We may expect all the resources of this Government to be used to restore the domination of the Roman Church over the Mexican nation.

In a letter dated April 30, 1928, John Hughes presented the following items of Governor Smith's record in Albany in the "Evening Post" (N. Y.):

1905. Voted against the Prentice bill to kill assignation houses run as "Raines law" hotels.

1908. Voted for bill to remove all zone provisions protecting churches and schools from saloons.

1909. Introduced and pushed bill to permit hotel bars within church and school zones.

1913. As Speaker, engineered passage of bill permitting saloon within 200 feet of private schools.

1923. Was chiefly responsible for the repeal of the Mullan-Gage prohibition enforcement law.

1908. Fought Governor Hughes' anti-race track gambling bill through two legislative sessions, "to his lasting dishonor," the "Citizens Union" said.

In 1909 the "Citizens Union" said that Smith "made one of the worst records of the session."

1914. The "Citizens Union" said, "Smith and certain associates were active and able chiefly in support of objectionable measures, and seldom used their influence on the side of public interest or on behalf of desirable measures."

Be careful not to vote for any Palpatist candidate for any office.

### A NEW YORK EPISODE

In the New York "Watchman-Examiner," April 12, is a reminiscence of the administration of the late Mayor John P. Mitchel, a Roman Catholic, who started an investigation of the charities conducted by his Church in this city. The high priests of Rome were greatly offended. On June 19, 1916, a field Mass was celebrated on the campus of Fordham University. Among the speakers was Professor Hill, of the University Chair of Ethics. He was quoted by the New York "World" as saying, in part:

"The late investigation of Catholic charities, set on foot by the enemy was meant to discredit us with the people, cut off State aid, cripple our efficiency, and, if possible, close up our institutions. The result would be, in such an event, that multitudes of poor children would be forced into State homes and asylums, to be robbed of their religion and lose their immortal souls. . . . The head and front of the recent investigation is a Catholic, and he was raised to power largely by Catholic votes. The whole thing is proof to me that here in New York some Catholics are Democrats or Republicans first and Catholics afterward. As soon as this attitude becomes general the fate of the Catholic Church in France and Mexico will inevitably overtake the Catholic faith in these United States. Loyalty to God and the Church is far and away a more precious possession than loyalty to this or that party in the State, because our eternal interests depend on the first, while trifles as idle as time depend on the second."

On these remarks "The Watchman-Examiner" comments thus: "In this



day when so much is being said about prejudice against the Catholics it is well for us to think a little about the words of Professor Hill. If a Protestant speaker had used the words of Professor Hill he would have been branded by Roman Catholics as a criminal falsifier. It remained for one of their honored priests and teachers to show us that Church's attitude. If his words mean anything they mean that the first duty of a Roman Catholic office holder is to the Roman Catholic Church."

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#### From "Knight of Columbus"

On Jan. 6 there came into our hands a strong document, 21,000 words in length, with a covering letter from the author, bearing a cypher signature, followed by "Knight of Columbus."

There was also a copy of a letter to Cardinal Hayes, dated June 29, 1925, suggesting that Bishop Shahan, who was to sail from Rome on July 9 would bring the subject matter to the attention of the Pope. About half of it is devoted to the evils of the confessional, especially with regard to young children, and the writer assails the decree "Quam Singulari" of Pope Pius X, not only as a great "mistake," but as reflecting on the infallibility of Pope Leo XIII. Catholic parents are severely censured for "trusting the Church blindly." He calls "simple faith the worst form of gambling" in respect of their children. About five-sixths of the matter is addressed to the Catholic people, and some of the

language is much more severe than that usually found in this Magazine or any similar publications.

[A year or two ago the first part of this document was brought to Christ's Mission by its author, who refused to give his name, but impressed those who met him with his apparently perfect good faith, and there is nothing in the paper that bears any evidence of untruthfulness.—Ed.]

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A university professor from America visited certain islands in the New Hebrides group in the interests of his scientific studies, and was foolish enough to air his personal doubts as to the truth of the Bible and the deity of the Saviour. In a conversation with one of the old chiefs he sought by the aid of profound learning to disprove the truthfulness of Christianity. After listening long and patiently the old chief replied, "I do not understand all that you are talking about, nor can I answer all your fine arguments, but I do know this, that if the Bible were not true, and Jesus were not the living Saviour, at this very moment you would be in my soup pot."—"Moody Monthly," Oct., 1927.

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It is very important to keep as many tools of the Roman priests as possible out of public office.

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However "liberal" a Roman Catholic may be, it must always be assumed that he will *vote* in accordance with the mind of his Church.

## The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

### SORROWS OF A SUCCESSFUL SINGER

I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit.—Ecclesiastes 1: 14.

As I was with Moses, so will I be with thee: I will not leave thee, nor forsake thee.—Josue 1: 5.

He that shall drink of the water that I will give him, shall not thirst for ever.—John 4: 13.

Ask, and you shall receive; that your joy may be full.—John 16: 24.

"The Newark Evening News," April 19, had a dispatch from Paris about Raquel Meller, a Spanish actress and singer, who has "the plaudits of the world ringing continually in her ears," and "daily packets of letters in prose and poetry from theatrical admirers." Yet life for her holds no joy. She is quoted thus:

"What does it matter if I have been successful if I do not have love to crown it all? I am so often lonely. I pass most of the year in a vagabond solitude. Many times I have thought I could stand it no longer." Then, sighing, she continued: "I am pious, to be sure, but that is the reason I sing—the only reason. If God has given me talent, is it not for me to please and give happiness to others? Perhaps I am naive. Certainly I am wrong not to be happy. But deep in my heart I am just a poor human being, with all the ordinary defects. . . . Why is it I am not permitted to retain just a little longer some rare moments? Sometimes the applause seems false. Then I say to myself: 'They do not understand.' But later, calmer, I realize that only one thing counts—it is giving pleasure to other people."

Perhaps the saddest thing about this declaration is that it represents, with more or less accuracy, the experience of all who live for the things of this world. Just what she means by saying "I am pious" is not clear; but it probably means that she goes regularly to Mass and confession, and does all the things that her Church tells her to do. She evidently has also a kind of religious sentimentalism with regard to God and the gifts He has given her. But of communion with God she knows nothing, and she seems to think that God has nothing higher or better for her to do than "giving pleasure to other people." But she realizes the condemnation of sin in her life, and that it makes her unhappy, although she does not say so in those words. Indeed, it is likely

that she hardly thinks so, because she probably considers the priest's absolution sufficient—for the time being, anyway—but she knows nothing of salvation from the guilt and power of sin. Indeed, it is doubtful if she has ever heard of even the possibility of such an experience, as the Roman Catholic Church expects all its people to keep on sinning all their lives long.

Of course loneliness is more or less the experience of all who are engaged in "public" life. This is just as true of lawyers, physicians, ministers, evangelists, and many writers, as it is of singers and dancers. The long hours of study, or preparation, or exercises, or practise, or research—as the case may be—necessarily call for such a concentration of the mind upon the task in hand, that companionship and interchange of thought with others is impossible. But the loneliness of the Apostle Paul was a very different thing from the loneliness of the Greek and Roman philosophers of his day, the high plane of whose thinking and speaking lifted them above the thoughts and speech of the money-makers and the craftsmen of the day. The Apostle had seen and spoken with the Lord Christ. From Him he had received the living water which banished the thirst of the soul from his experience for the rest of his life. In his life he realized the presence of his divine Master, and experienced the glorious fact that under any and every form of the "hardness" that he endured as "a good soldier" His "grace" was ever "sufficient" for the need of the hour. And he would never have told the Christians at Philippi to "rejoice away" had he not positively known that such a thing was entirely possible.

And he had years of experience in being able to "rejoice" in all sorts of tribulations.

But while poor Senorita Meller knows that it is "wrong" for her "not to be happy," and that "deep down in her heart" she is "just a poor human being, with all the ordinary defects," she evidently knows of no remedy for her case. She does know one thing—that "plaudits" admirers' letters, "flowers, motors, maids" and "wooers" bring her no happiness. She is well acquainted with the emptiness of all these things to meet the needs of even her heart, to say nothing of her soul.

If she would go to The Salvation Army's great Palais des Femmes, opened a short time ago, she would soon see many women who have none of the things for which doubtless hundreds of other women envy her every night of the week, but whose radiant happiness shows forth from their faces. And they would tell her that happiness that the world can neither give nor take away is within her reach: that if she will ask the Blessed Lord the same question put to Him by the dazed Saul of Tarsus: "Lord, what wouldst Thou have me to do?" in the same spirit of complete self-surrender that he did she would soon find that her soul was full of joy that neither the world nor the flesh nor the devil could destroy, and that her life would be filled with much better work than pleasing people with singing and dancing.

## POPE PIUS SHOWS NEED FOR OUR WORK

In the New York "Times" for May 12, 1928, was a dispatch from Rome giving the chief content of a new Encyclical issued by Pope Pius XI the previous day, entitled "Misericordiamus Redemptor," which prescribed a special form of prayer to be recited yearly on the feast of the Sacred Heart.

The document calls on all Catholic churches throughout the world to make amends to the Holy Redeemer for the sins of the world, and to "restore the violated rights of Christ." This last phrase may be taken as referring to those Catholics who are seeking to curb the domination of the Holy See.

The Pope brings many accusations against the Roman Catholic people at large, apparently quite oblivious to the fact that in so doing he is proclaiming to the whole world the spiritual bankruptcy of "the only true Church," and the failure of its priests to properly instruct its membership in "the faith." He accuses "the faithful themselves" because "in an unbridled lust for perishable riches and luxury" they "forget the teachings of the Church and neglect the Christian education of youth."

The Pontiff complains also that "We are reached by the cries of people whose kings or governments have risen up or conspired against God and His Church." He says that in these nations, among other wrongdoings, divine and human rights have been trodden under foot, temples destroyed "from their foundations up,"

and "priests and nurses evicted from their houses, imprisoned and subjected to persecution." Young boys and girls have been "dragged from the bosom of the Church." He adds that "whole peoples" have been "threatened, oppressed and in continual danger of apostasy of their faith or of most atrocious death." It is almost unnecessary to say that no Protestant nation is doing any of these things.

But the Pope also says that among the faithful, bathed with baptism in the blood of the Immaculate Lamb and *enriched by grace* there are *many of all classes*, who, ignorant of things divine or poisoned by false doctrines, live evil lives far from the house of their divine father." That many of these lapsed Catholics live "in darkness and the shadow of death" is undoubtedly true; but some will think that the Vicar of Christ "who holds the place of God on earth" should have been able to take measures that would have prevented such widespread defection of "the faithful" that he feels compelled to proclaim the sad fact to all the world.

Further, among "the faithful" carelessness of matters religious and of ancient tradition whereby Christian life is supported has grown, and "the Church, even, has been deprived of the right to educate youth." No Protestant nation has yet done this, but the fact that Catholic nations have done so should lead Protestants to ask themselves why they tolerate what Catholic governments forbid.

But some Catholics do even worse yet, for the Pontiff refers to "the cowardice of many who, like the sleeping or fugitive apostles, with insecure faith miserably desert Christ, oppressed by so many evils or attacked by the satellites of Satan, desert to the enemy camp." That phrase "satellites of Satan" reminds one of the kindly description of the Methodists in Rome by Pope Benedict XV. "The enemy camp" may be taken to mean the various evangelical bodies in which converted Catholics have found the true Gospel of Jesus Christ.

The outstanding message to evangelical Christians to read into the Encyclical is a declaration that the "only true religion" is powerless to keep its membership, not only within its own fold, but within the bounds of respect and obedience to its own ecclesiastical authority. It surely also constitutes a call to all who know the truth as it is in Jesus to exert themselves, personally, to do all in their power to introduce to those who the Pope says "live in darkness and the shadow of death" the Light of the World, and the one Source of Eternal Life.

#### A WARNING FROM CHICAGO

The New York "Herald-Tribune," Feb. 27, gave prominence to an editorial that had appeared on Jan. 27 in "The New World," of Chicago, Cardinal Mundelein's organ. Its burden is that many Catholics are opposed to any Catholic being nominated for President, at this time, because it would be an incentive to

bigotry by reviving talk of "the political history of the nation, particularly in the larger cities," and that this would result in finding "enough recrimination . . . against Catholics to do them a damning injury."

The phrase "his own kind" seems rather odd in the following passage:

"The earnest and sincere Catholic realizes, very acutely, that in the most sordid chapters of municipal government, too many of his own kind have figured. He may be old enough to suffer deep chagrin when he calls to mind those shameless grafters, those sordid barterers of honesty and decency, who bore Catholic names, and whose sins were charged up to a Church with which they had slight sympathy and less relationship."

"This ruck would be loaded on the shoulders of any Catholic candidate. For to those non-Catholics who carry about no professional prejudice such a catalogue would be immediately catalogued as a part and parcel of the old-fashioned plug-ugly." The phrase "old-fashioned plug-ugly" is peculiar to New York, and is associated in the minds of all who know anything of Tammany Hall history with the period beginning with the regime of Boss Tweed. Cardinal Mundelein was born in New York, served here as a priest, and knows its history well. Certain "recreant sons" of the Church were vigorously assailed, and the end of the editorial alluded to "enterprises that have left a sad inheritance to the Catholic Church of America."

**"THE PROTESTANT PERIL—THE Y. M. C. A."**

Such is the title of a Pastoral issued Jan. 15, 1928, by Cardinal Guiseppe Gamba, Archbishop of Turin, Italy, to the Diocesan Council of that city.

The opening paragraph describes the "great grief" caused to the Bishop by the temptations to young people, in balls, theatres, picture shows, evil literature, etc., but in addition to these evils Italian youth is threatened with yet one more "serious peril—the recurrence of more intensive Protestant propaganda in our midst." Protestant readers will be surprised to learn that the Roman "Faith" is Italy's most precious treasure, that lies at the seat of all her glory and greatness." But attempts have been made to destroy this treasure, "through princes and emissaries, through foreigners, and even through miserable apostates of our own, but more especially through that diabolical sect, the Masons, and others like them." This reminds us that Pope Benedict XV, if we remember rightly, once described the Methodists as "emissaries of Satan."

In 1899, says the Pastoral, Pope Leo XIII founded the "Society for the Preservation of the Faith in Rome," and Pope Pius X greatly extended it. Nevertheless Protestant work has spread "religious indifference." Among these sects the Y. M. C. A. greatly extended its efforts during the war, and when peace came it "threw down its mask and showed that it was really spreading anti-patriotism and anti-Catholicism," and

seeking "to lay ambush for the Catholic Church," and Italian religious traditions—indeed, a Deputy declared that it "would be the scout of that evangelical propaganda that is to *civilize* and *Christianize* Italy." After enumerating many of the advantages freely offered by the Y. M. C. A., we find that it uses its means "for a striking peace of work, above all of highly cultural type, educational, political, moral, and also religious." But the Association's good work is ruining the faith of the young while professing to purify it.

So the Pope says that Bishops must watch that the young "be kept immune from all contact with such society," and declare publicly that all publications of such societies are prohibited—and three reviews are specially named.

A long description of Y. M. C. A. "allurements" follows, among which are lectures, books, and the reading of "even the Bible and the Gospel, falsified according to Protestant usage." Parents are rebuked for "connivance" letting their sons benefit by Y. M. C. A. benefactions; and they, with educators and Catholic teachers must guard the young against "Protestant insidiousness," and especially of the Y. M. C. A.

"Persuade those who have given their names to withdraw them immediately; those who attend the premises never to set foot there again; remind them also of the heavy penalties that the Church has estab-



lished against heretics, apostates, and all who knowingly, in whatsoever manner collaborate in the spread of heresy."

Sad to say, this mischievous body "receives considerable support from well-to-do Italians."

The Venerable Brethren are reminded that they "must invoke the help of the Lord" to prevent the inroads of Protestant propaganda; but they are also to forbid any contact with Protestants, and especially taking part in lectures, meetings, etc.; they must not read or do any work on Protestant periodicals, religious books; "it is a great sin to enter one's name in any Protestant body and to belong to the Y. M. C. A. is especially forbidden."

The names of all Catholics who frequent the quarters of the Y. M. C. A. or any other Protestant society are to be struck from the rolls of any societies of their own Church to which they may belong.

The Archbishop concludes the epistle of some 3,000 words expressing his confidence that "the Lord will bless this work and give us the grace to block the fatal and pernicious propaganda of the Protestants, thus freeing our beloved Archdiocese from the most baneful of perils."

This charming epistle has been published in part or in full in "L'Osservatore Romano," Rome (the Vatican organ), "Il Momento" and "L'Armonia," of Turin, and other papers.

### Important Section in Court Decision

The Brooklyn "Tablet," May 5, had the complete text of the decision of the Supreme Court of Rhode Island in the Daignault case, in favor of Bishop Hickey. It contains one paragraph that seems important as it concerns the jurisdiction of the Court, which had been disputed in this and previous actions. This paragraph said:

"Of the court's jurisdiction to interpret the meaning of an act of the Legislature there can be no doubt whatever. No corporation whatever, ecclesiastical or otherwise, may arbitrarily, and without liability to question, exercise powers outside the scope of the authority granted to it by the State. No corporation when called into a civil court by proper process may prevent the exercise of the court's authority to construe the meaning of the charter granted by the State, and by virtue of which corporate action is carried on. In construing the meaning of an act of the Legislature the court is not interfering in the least with the internal management of its creature corporation."

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"The Reform Bulletin," Rev. O. R. Miller, 452 Broadway, Albany, N. Y., for April 6, 1928, contains many items of Governor Smith's "moral record" in his official life, with names and dates carefully given. A valuable document in the coming Rome Rule and Rum campaign against our country and its liberties.



**"THE ROMAN CATHOLIC CHURCH IN MEXICO"**

This is the title of a book by Ernest Calarzo, which is one of the best presentations of the present situation in that country, as well as of its past history that we have seen. Among other interesting sections is that dealing with the Emperor Maximilian, and some people, it would seem, should revise some of their ideas concerning that unfortunate monarch. According to the author, he was personally in favor of the separation of Church and State, and of religious toleration.

In view of the existence of the "Corporation Sole" system of the holding of the property of the Roman Church in this country, the following paragraphs should be of interest to all interested in the preservation of American institutions, as they present an angle of the Papal Peril that will be new to many people.

In the chapter about the wealth of the Church in Mexico, the author says:

"In 1787 the Spanish crown ordered a study of the wealth of Mexico, and it was discovered that the Roman Church owned 20 per cent. of the whole. The royal treasury was nearly empty, and somebody conceived the brilliant idea of confiscating the funds that the Church had loaned to private enterprises at interest. In Mexico alone the so-called "pious funds" amounted to 44 million pesos.

On December 26, 1804, a decree was issued commanding that all loans of the pious funds then extant be called in and sent to Madrid. . . . Don

Lucas Alamán, a champion of the Church, said: "The wealth of the Church does not reside in the buildings that it possesses. It consists in the capital invested in mortgages on private enterprises and the interest resulting therefrom. This situation made each chaplaincy or each religious chapter a sort of bank of credit." Galindo agrees with him that the Mexican Church owned or controlled between one-third and one-half of the natural wealth. . . . Bishop Abad y Queipo formulated what was, in effect, a remonstrance to the King against this edict, in which he said "that though His Majesty thought that agriculture, commerce and industry in New Spain were almost entirely supported by private capital, this was not the fact."

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Many people who have hitherto thought that the Roman Church was merely a religious body like the Methodist and Baptist Churches will be much surprised, after they have read Mr. Marshall's new book, to find out that it is a complete political machine, for which religious teachings are merely a disguise.

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### THE "ANTI-ALIEN REPRESENTATION AMENDMENT"

The Rev. W. H. Anderson, General Secretary of the American Protestant Alliance, informs us that the Rev. Francis Scott McBride, D.D., General Superintendent of the Anti-Saloon League of America, has written a letter to the Hon. Gale H. Stalker, who had introduced the American Protestant Alliance's "Anti-Alien Representation Amendment in the National House of Representatives," in which he said:

"Answering a request for my opinion, from the prohibition angle, of the proposed amendment of the United States Constitution, which reads as follows: 'Aliens shall be excluded in counting the whole number of persons in each State for apportionment of Representatives among the several States according to their respective numbers.' I would say the proposal will cut out approximately 30 Congressmen and some 30 electoral votes, and probably 60 delegates to the National nominating conventions of both major political parties. Under the present regime these delegates represent nothing but approximately 7,500,000 aliens, who, in my judgment, are not entitled to representation.

"In my opinion there can be no doubt as to the absolute soundness of the proposal. These aliens, not being citizens of our country cannot, of course, justly ask for representation. This provision would greatly help the prohibition cause. The representatives that would be eliminated by this

provision come from the large cities. Many of them have an alien concentration. It is in these centers that we have our greatest difficulty in enforcement. The prohibition problem is fast becoming a city problem. The voters in the cities are rapidly exceeding the rural areas. The false representation adds to this problem.

"Speaking not officially, but individually, it is my opinion that the drys will favor and welcome a careful and favorable consideration of this amendment."

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### THE REFORMATION

This is the subject of a new book by Hilaire Belloc, the various chapters of which have already appeared in the Papalist press of this country. Those unfortunate persons whose education has been like that of Governor Smith, of New York, that of the parochial school character with great effort on the part of instructors to keep the pupil ignorant of anything likely to "impair their faith"—will find in this book a considerable addition to their stock of knowledge of "things that are not so." Readers of average—and better than average—education will be justified in wondering why a man who seems to know a good deal of history should have omitted so many things essential to a proper understanding of the Reformation.

Catholics who really believe their Church to be a "holy" institution; that it was founded by Jesus Christ Himself; that He has always been

"with it" through all the centuries; and that the Pope "holds the place of God on earth" are likely to receive some severe shocks from many passages throughout the book. Indeed, some may even suspect that at various times in various countries "the gates of Hell" have at least locally often "prevailed against it."

To the Protestant reader the most noteworthy feature is likely to be the virtual absence of the spiritual or "religious" note throughout the book. There are also places where doubt may well be felt as to the accurate presentation of historical facts.

Mr. Belloc says that perhaps "the chief root" of the Reformation was the Black Death visitation in 1348-50, which killed "certainly more than a third of Western Europe in two years." Another cause was "dissatisfaction with the powers exercised by the clergy, especially with their great financial power." (It seems as if something like this is felt in Mexico today); then, too, the Papacy "had become an Italian Principate." Four elements are mentioned as contributing to the Reformation: the weakening of moral discipline among the clergy; the far greater weakening of moral discipline among the laity—particularly the rich; an increasing popular indignation at the failure of the official Church to reform itself; lastly, "that permanent hatred of the Catholic faith which is inseparable from the existence of the Church on Earth." Great importance, too, is attached to the victory of Solymán the Magnificent at Mohács, in 1526, by

which the Christian power of Hungary was destroyed.

Speaking broadly, the readers will gather that in Mr. Belloc's opinion the Reformation was brought about largely by economic, political and social conditions, the influence of the Bible upon large bodies of the people, and the ensuing liberation of the soul from the superstition and spiritual bondage of the Roman Church, being factors so negligible as to be not worth discussion. On the whole, the book may be regarded as a piece of typical Catholic history-writing by an author who is more clever than the usual writers of such literature in the Papal journals.

#### The "Evangelical Catholic Church"

We have received from Most Rev. Samuel Benedict, Primate of the Evangelical Catholic Church a folder concerning this body, from which we learn that it "is called the Evangelical (or Gospel) Catholic Church because it holds and teaches the pure Gospel fully and completely, and without any error or false doctrine of any kind. It is strictly orthodox, and accepts the Apostles' and Nicene Creeds, and holds the Bible to be the Word of God. All members are recommended to read the Bible every day." It is independent of the Pope; priests may marry if they wish; confession to a priest is optional; no charge for Masses or other services by priests; Mass and all other services are said in the language of the people—not in Latin. Dr. Benedict may be addressed Box 643, New York City.

## CONCERNING ROMAN CATHOLIC ELECTIONS

In the New York "Times," May 7, 1928, was a story from Managua, Nicaragua, that would be amusing if it did not show forth the real tragedy of the control of a country's political system by the priests of Rome. It sets forth some of "the methods by which Nicaraguan politicians make an election come out the way they wish."

Our marines are in that country now to give an honest election to a country that has never yet had one. To prepare for this duty they have been investigating past elections, "and they have discovered that a Latin-American political worker can think up schemes which would turn an old-time American ward heeler sick with envy and make the wildest election in the toughest North American city look like a Sunday-school picnic."

In the article are listed twelve "irregularities" reported by the marine patrols that watched the 1927 municipal elections, described as "orderly and unusually fair." Nevertheless, twelve "irregularities" are mentioned by the correspondent, among which were: Many election officers arrived late, and some not at all; there were not enough ballots for all the voters; many ballots were wrongly printed, with names of candidates in wrong columns; location of polls kept secret by controlling party where an adverse vote was expected; in some instances election officers did not bring the records and dismissed the voters; watchers of

both parties went behind the railings to assist the committees in conducting the voting, to put the ballots in the boxes, and, in some cases, to run the election; and ignorant voters were frequently intimidated, kicked and confused and bewildered by slurring remarks, suggestions as to where to mark their crosses, by the threatening actions of the police and by freely administered liquor.

It was often noted by the marines that individuals registered as Conservatives, after having been got drunk on Conservative liquor, brought in by a Conservative boat and carried to the polls by Conservatives, would inadvertently touch the Liberal side of the ballot first with their pencil, thus voting the Liberal ticket, and vice versa. After the ballot was marked the voter deposited it in the empty five-gallon gasoline can provided for the voters of his party, and was assisted out of the polling place.

In one province, at one settlement, the marines noticed that the ballots provided were only half ballots, with the Liberal side torn off. When they asked about it the president of the Election Board said there were no Liberals in that canton, hence there was no need for Liberal ballots. The sergeant who noted this did not interfere because his function was only to observe. He reported officially that the "whole affair was a well-manipulated Conservative landslide."

In Jersey City, N. J., a Rome-and-Rum administration has a political

machine closely resembling Tammany Hall in its general ethics and effectiveness. Judge Carey, a Republican candidate for Governor at the primary election held May 15, had made the destruction of this machine the chief plank in his platform.

"The Jersey [City] Journal," May 9, said that the County Board of Elections retained on the voting lists the names of 34 men who registered from vacant lots, saloons, boathouses and rooming houses. On Election Day Fire Chief Boyle, a Hague appointee and Democrat, cast the first ballot in a Republican box. "The Journal," May 15, said: "Hague workers were given \$50 each, with definite instructions as to how many votes for Larson (a Republican rival of Judge Carey) their districts were expected to show; they were also told that if \$50 was not enough 'to come back and get more.'" The night before the "Journal" had said in an editorial: "Mayor Hague has sent out the word to the Democrats whose votes he controls to vote for Senator Larson in the Republican primary boxes. He has issued special orders to the police and firemen to swell the Larson vote." On the 16th a "Journal" editorial said: "Despite the brazen interference in the Republican primary by Mayor Hague and his cohorts, former Judge Carey came within nine votes of carrying Jersey City. . . . That frauds were committed is beyond question. The spectacle of the Republican vote in the Horseshoe alone tells the story. The idea of some fourteen hundred votes being

cast in a Republican primary in that section would be a joke if it were not so serious a proposition that it presents to the electorate of Jersey City. And the same desperate trick was worked in other wards in the city. . . . If there ever was an election that required the attention of the criminal authorities it was yesterday's."

Senator Larson, the Hague candidate for Republican Governor, was elected. But an analysis of the vote in Jersey City, a "Gibraltar of Democracy" (Rum and Rome brand) showed that in a city normally overwhelmingly Democratic 60 per cent. of the total vote went into the Republican boxes. There were 35,523 Republican votes to 24,231 Democratic. In one ward there were four Republican votes to each Democratic. The Democratic Governor's own ward turned in 2,435 Republican votes against 908 Democrat. The Republican ballots outnumbered Democratic by 11,202.

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On page 21 of "The Nineteenth Century and After," January, 1928, is quoted this passage from Pope Pius XI to Cardinal Andrieu, dated Jan. 5, 1927: *Il s'est révélé une absolue absence de toute juste idée sur l'autorité du Pape et du Saint-Siège, et sur sa compétence à juger de son extension et des matières que lui appartiennent* — "There is revealed a total absence of any correct idea of the authority of the Pope and the Holy See, and on his prerogative to determine its extent and the matters which come within its scope."

### "AL SMITH, THE POPE AND THE PRESIDENCY"

Another book on the most important question that has ever been put before this nation for decision. That question is, whether the heirs of the Pilgrims, the Puritans and the Cavaliers shall, or shall not, place the control of our whole political, social, cultural and educational systems founded on Protestant principles under the control of an Italian theocratic autocracy, for centuries the bitterest enemy on earth of every form of civil and religious liberty.

In several respects this book reminds one of Mr. Charles C. Marshall's Letter to Governor Smith in "The Atlantic" last year, and his new book, "The Roman Catholic Church in the Modern State." It is written on a similar plane of language and thought; there is the same absence of allusion to controversial theological topics, and the same absence of the bitterness and rudeness so commonly shown by Papal apologists (as, for example, by Dr. Ryan in his so-called "reply" to Dr. Fountain in the March "Current History"). The numerous citations, too, are mostly taken from Vatican documents, the Catholic Encyclopedia, Dr. Ryan's book, "The State and the Church," and other recognized Catholic authorities.

But Mr. Schroeder goes a good deal further than Mr. Marshall in some directions. It is easy to perceive that he regards "the letter signed by Governor Smith" not only as having been written mostly by Father Duffy, but also as having been intended to produce "self-deception" by non-Cath-

olic readers. He refers to its "more pointed evasions" and "the emotional smoke screens that befog the issues, and which probably diverted the interest of his readers toward the irrelevant." On pp. 12 and 13 are quoted St. Alphonsus Liguori, the Catholic Encyclopedia, and the "Manual of Christian Doctrine" in justification of practising deception for the attainment of a good object. While Mr. Schroeder does not say that the whole of Governor Smith's Letter is an elegant example of putting this idea into effect, he does what is far more effective, by "proving" it, in quite an elaborate discussion of all its principal propositions, one by one, liberally besprinkled by citations from Catholic sources. The expressions "juggling of words," "quibble," "Roman Catholic-trained conscience," "mental content [Smith's]," "oily words," and "hokum" are also found in certain chapters.

Mr. Schroeder seems to regard any form of religious belief as "Protestant" that is not Roman Catholic, although few persons would call themselves by that name who do not believe—at least in general terms—in the Divinity of our Lord, His Sacrifice on the Cross for the sins of the world, and His Resurrection from the Dead. Few who do not believe that the Bible is the Word of God and regard it as the supreme authority for faith and practise would call themselves by that name either, but Mr. Schroeder, on p. 122 links up "Protestant secularists" with: "Atheists.



Agnostics, Pantheists and Deists"! This expression is repeated on the next page in another connection. In an interview, however, Mr. Schroeder said that by the words "Protestant secularist" he had in mind only a person who believed in complete separation of Church and State.

The chapters on "Governor Smith's Alibi"; "Extent and Control of the Twilight Zone"; "Concerning Governor Smith and Conscience," are, for the most part not only interesting, but almost humorous in some places.

On pp. 171, 172 are some useful quotations from Dr. Ryan's book, which "voices the best Catholic thought" on Roman subjects. He says (p. 244), "The authority of the State to make laws is derived from God. . . . Hence civil law is genuine moral law, not merely a kind of legal or physical coercion." Again, he says (p. 245), "All ethically valid civil laws must be in harmony with the [Pope's conception of the] moral laws of nature. A statute which is contrary to a [Papal, not to anti-Papal, formulation of the] natural law, *has no moral force*, however solemnly it may have been enacted, or formidably sanctioned, or vigorously enforced. *Such an enactment is not a law at all*, but, as St. Thomas calls it, 'a species of violence.'"

It would be quite interesting to read the Message of a Roman Catholic President to Congress in which he told the members of the Senate and the House of Representatives that before any of their legislation would really possess such moral force as to command the obedience of the nation, each bill should

in future bear the O. K. of a priest of the alien Roman Church.

On p. 239 of his book Father Ryan goes so far as to say that "*obedience is unlawful*" to "a law enacted contrary to the [Roman Catholic] reason, or to eternal law, or to some ordinance of God [as Roman Catholics conceive that]," "lest, while obeying man, we become disobedient to God (all italics volume before us)."

Chapter XVI, dealing with Mexico, is interesting in that we are shown how the Governor repudiates the constitutional right, on the part of the membership of his Church, to petition the Government!

Upon Father Ryan, of Washington, seems to have fallen the mantle of the late Dr. Phelan, of St. Louis, much of whose writing was devoted to giving persons accurate presentation of Roman teaching and practice. It was he who preached the famous sermon in 1912, in which he boldly declared: "If the United States was at war with the Church tomorrow we would say To Hell with the Government of the United States. They say we are Catholics first and Americans decidedly afterwards. There is no doubt about it." So Father Ryan's book, "The State and the Church," is reactionary enough to delight the souls of Popes Boniface VIII, Leo XIII and Pius X, if they could come back from "Purgatory" (if they ever went there) to read it. Mr. Schroeder says that "always Father Ryan's book on 'The State and the Church' helps him to understand Governor Smith." It says with



respect to freedom of speech, "there is no more reason for permitting a man to say or write what he pleases than for permitting him to exercise any other set of muscles according to his unregulated pleasure and regardless of [the Roman Catholic conception of] social welfare." As Governor Smith says that Father Ryan "voices the best Catholic thought," we are entitled to assume that the learned Doctor speaks for the Governor as well as himself, in his book.

The last chapter is an "open letter" to the Governor, in which Mr. Schroeder asks these questions:

"Given the power to do as you desire, would you enlarge the influence and authority of the social polity of the Roman Catholic Church?

"Or, would you seek to make our Government more secular?

"In your long political career what, if any, of the social polity of your Church have you openly opposed?

"What, if any, political act on your part was ever performed with the design to make our Government more thoroughly secular?"

The best answer to all these questions is that his political career would have ceased the moment that he ever did one of them.

Nowhere in this volume does Mr. Schroeder make any pretensions to be a poet or one who sees the invisible. Yet, when one recalls that this sentence is written to a man whose education has all been obtained from Papal parochial schools and the Tammany of unsavory memory, it would seem that the author possesses pow-

ers of imaginative flight of which he has probably never suspected even the existence.

"If your Roman Catholic-trained sense of honor is sufficiently refined you will be unwilling to accept the office of President, upon the basis of the voters' 'self-deception,' or any false implications as to your position."

Which suggests that Catholic moral theology, and the multiform mendacities of Papal journalism offer our author entirely new fields of research.

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